devotion. To overcome obstacles in the spiritual path, you must have both, Sadhana and Sankalpa – Self-effort and Divine Grace.

30.06.2013

This day, you may feel you have no need of the Lord, but remember, when the pangs of hunger gnaw, you start pining for food. Therefore, wash your hearts with tears of joy so that the Lord might install Himself therein. A zamindar may own all of the fields up to the very horizon on all sides, but he will choose to sit only on a patch that is clean! In the same way, when the Lord chooses the heart of a devotee, it does not mean that all other hearts are not His. They are only not clean enough. He is everywhere, everything is His, His gaze is on all. If God was not all this, how could they shine, or exist even as much as they do now? Therefore, have full faith in God and in yourselves, engage always in good deeds and beneficial activities; speak the truth, do not inflict pain by word or deed or even thought. That is the way to gain peace; that is the highest merit which you can earn in this life.

Bhagavan Sri Sathya Sai Baba

Thought for the Day

(June 2013)

1.06.2013
Education must result in the development of wisdom (Viveka) and humility (Vinaya). The educated person must be able to distinguish between the momentary and the momentous, the lasting and the effervescent. As an educated person, you must not run after glitter and glamour but must seek the good and golden. Keep the body in good trim, the senses under strict control, the mind well within check, the intellect sharp and clear, unhampered by prejudices and hatreds, and the feelings untouched by egoism. You must know the Divine Self, Atma too, for that is the very core. That is the effulgence which illumines your inner and outer selves. You must also cultivate Vinaya (humility). As an educated person, you must be grateful to your parents, who with great sacrifice have given you all the facilities that you now enjoy.

2.06.2013
Show deep gratitude to your parents. Tend to them with respect and adore them. On their anniversary of passing away, remember them and pay the tribute of at least a tear. Do it with faith (Shraddha), hence it is called Shraardha (religious ceremonial offering to the dead), note that they are not waiting for them in the other world! This tribute you offer should be in gratitude for the great chance they gave you for this sojourn in this world with all the wonderful opportunities it offers for self-realization. By the same token, parents must feel that they are servants appointed by the Lord to tend the little souls that are born in their households as the gardener tends the trees in the garden of the Master. Give children every opportunity and facility to develop their innate divine talents. Arouse the latent goodness in their tiny hearts through stories of saints and sages. Without fear, make them brave to practice righteousness.

habits, prejudices and attitudes must be cleansed before God can be reflected clear and bright therein.

28.06.2013
The doctor is found where patients gather. So too, the Lord is always with the suffering and struggling. The patient who desires to improve must have faith in the doctor and carry out the instructions. Unless you have obeyed the orders of the doctor strictly and to the very letter, you have no authority to pronounce judgement on the doctor. Also remember that the doctor's treatment will vary with each patient – it will depend upon the ailment, the age, the virulence of the disease and the treatment already undertaken. Apart from the prescription, one has to also adhere to the dietary and other regulations that the doctor recommends. That is to say, it is not merely practices like japam and dhyanam (Remembering God's name and meditation) that will have to be done, but in order to supplement the effect of these, you have to lead a regulated life, a life conducive to good thoughts, with Sathwik (virtuous) food and pursuits.

29.06.2013
It is only through action that devotion can be deepened. Action cleanses the mind and makes it fit for spiritual knowledge. Merely listening to noble thoughts (sravanam) is a thaamasik act. Recapitulation (manana) is Rajasik and complete assimilation (nidhidhyasana) is Saathwik. When you are simply listening, quietly receiving without reflecting or responding, you are dull (thaamasik). When you turn the thought over in your mind, attempting to assimilate it, then you are active (rajasik), and when you are sunk in the sweetness of experience, you enjoy pure exultation (sathwik). That Nidhidhyasana is the fruit of

of perception). Keep the Jnanendriyas and the Karmendriyas (sense organs) uncontaminated and pure. The cow eats grass and drinks gruel and gives sweet, sustaining milk. So too, let the experiences you gather through the organs, help in the production of sweetness and kindness. With pure devotion, lead your lives in peace and bliss.

26.06.2013

God does not want the flower or fruit that you can buy in the street. Instead, bring to Him the fragrant flower of a pure heart and the fruit of your mind, mellowed from spiritual practices (Sadhana). That pleases Him the most, not the items that are readily available in the market for purchase. Those items that you buy do not elevate your mind – however, your spiritual practices will do it for you! To get a taste for that kind of effort, you must keep the company of the good and great, and take delight in noble thoughts. By whatever means that is available to you, increase your stock of bliss and improve your discrimination. Try to store as many of these as possible, so that you draw up from the reservoir of your storage, whenever the need arises.

27.06.2013

Restlessness (ashanti) is on the rise because of attachment, hate and infatuation. These are born out of ignorance, which causes delusion. Things seen in darkness cannot be clear – a rope is mistaken to be a snake, a piece of glass may be coveted as a diamond. So this indistinct light, that is, this mistaken notion, must go. This can happen only when the methods of discovering the truth are learnt. That is what the Scriptures and the learned ones teach. They guide you to direct your outward seeking senses inward. The inner realm of impulses, instincts,

3.06.2013

While in the forest, Rama was once reclining with His head on the lap of Sugriva and the monkey leaders were around Him. The moon was shining overhead in full glory, but there was the tell-tale spot which marred the fullness of the effulgence. Rama asked each one of them what the spot indicated. Each one gave a different explanation. The reflection of the sea, one said, a deep pit, said another; a mountain range said a third. It was Hanuman's turn – He said, "It is Your reflection I see on the moon, Your colour, nothing else!" That was a simple example of his devotion. Everywhere, every time, in every person, he only saw Lord Rama. One must dedicate all tasks as offerings to the Lord. Never deviate from that attitude. Hanuman was such a devotee; Rama was the very life-breath for him.

4.06.2013

You are all the indestructible Divine Self, Believe Me! Nothing need discourage you. In dreams you suffer so much - loss of money, fire, food, insult, etc., but you are not affected at all. When these things happen during the waking stage, you feel afflicted. It is not the real you that suffers all that. Give up the delusion that you are this physical entity and you become really free. Develop Truth and Love. Everything will be added to you, unasked. Man and God (Nara and Narayana) are the two wires - the positive and the negative, that combine to bring electricity through. Man (Nara) will become the instrument of God (Narayana), if you have acquired the two qualities, Divine Love and Truth.

5.06.2013

Every being is a pilgrim towards Dharmakshetra (Righteous land), which is also the abode of peace. But, on the way, he or

she is led into the by-lanes and alleys of objective pleasure by the senses, to which the person becomes a slave. People are eager to know about all kinds of trivialities like the details of others' lives, other places, etc., but they have no keenness to know their own origin. People are deeply sunk in ignorance about their source and substance, their goals and destiny. You are the inheritor of unlimited wealth and fortune, yet you feel like a poor man (pauper). Remove this boundary of ego within your mind – you will then recognize the vastness of yourself.

6.06.2013

The life principle (Jeevathathwa) is like the grain covered in the husk of delusion (Maya), as that rice is enveloped in the paddy. The husk (Maya) has to be removed. The grain (Jeevathathwa) has to be boiled and made soft and assimilated so that it might add to health and strength. The softened rice can be compared to the Supreme Soul (Paramathma). The mind should be employed in this process. It has to be fixed in the Truth (Sathya) and the Ever-lasting (Nithya). To remove the husk, Discrimination (Viveka) is an effective instrument. Develop the power of discrimination and find out, which is beneficial, and which is not. Seek the light always – be full of confidence and zest. Never yield to despair, for it has never produced any results!

7.06.2013

This microphone before Me, must have been made by someone, is it not? The creator is not visible or known to you presently, but you have no doubts of this person's existence. Besides, you are confident that this person understands and knows fully well all the components, characteristics, features and effective functioning of this microphone. So too, there must

humble, that it derives its power only from the basic Universal Principle. Vaayu is prana (the vital air). Humility in behaviour and practice are all that count, especially in Sadhana.

24.06.2013

Arjuna's dejection was a case of finely disguised egoism. He was a hero until he came to the battlefield and became a coward. It was all about 'I and Mine'; "I will go to hell, I would rather beg, I will not fight my uncle, my Guru, my cousin, etc." 'I and mine' are two poison fangs; they have to be removed to make you harmless. Krishna counselled Arjuna: "You are not killing, so don't be conceited, they are deathless; the death sentence on their bodies has already been pronounced and you are merely executing God's will!" Krishna made Arjuna aware of himself and removed his delusions. Arjuna realized that he was but an instrument in the hands of the Lord. You too must learn from that lesson, for otherwise, there will be no end to your misery. Always pray Thamaso maa jyothirgamaya - Lead me from darkness to light. Egoism is darkness (thamas); Surrender (Sharanagathi) is light.

25.06.2013

The chief source of bliss is dedication to God. Nothing else can give that genuine and everlasting joy. Become conscious of your kinship with the Lord - it is not mere folklore or a fairy tale or a faked theory. This kinship has existed from the beginning of Time and will persist till the very end of Time. Every individual is born in the path of righteousness (Dharma Marga), journeys through the path of action (Karma Marga), rushes through the path of sages (Sadhu Marga) to reach the Supreme Reality (Brahma Marga). The path of action and the path of the Sages are illumined by the Jnanendriyas (organs

22.06.2013

Cutivate Love (Prema) towards all, it will destroy envy, anger and hatred. God and Desire (Rama & Kama) cannot co-exist in the same heart. Trust begets trust, love begets love. If you talk to another with much love, they cannot develop any hatred towards you. Love makes the whole world kin. It is the greatest instrument of concord. The farmer plants the seedling and watches over it with great care. He removes the weeds, he destroys the pests, waters it as and when necessary and spreads manure and awaits the day when he can reap the harvest and fill his granary. So too, you must carefully nourish love and pluck out the weeds of hatred and envy within you. Wear the glasses of love and everyone will appear loveable and good. You will get what you search for, you will see what your eyes crave for. Develop a holy vision, you will then see holiness everywhere.

23.06.2013

The gods once imagined that they were able to get victory over the demons because of their own prowess. When they were celebrating the victory, a deity appeared before them and cast a blade of grass on the ground. It asked Agni (God of fire) to burn it; but he could not. It challenged Vayu (God of Air) to lift it, but he could not. It provoked Varuna (God of Water) to wet it, but, in spite of his best efforts, he could not. Then when their pride had been pricked, the deity taught them the Brahma Vidya (science of Brahman), which reveals the inner source of all strength. This is no ordinary story; Agni is the presiding deity of vaak (speech) and so it tells us that speech has to be

be a Creator for this Universe and He must be know all about it. This Universe is composed of the five elements, and He is their Manipulator, fully aware of their subtle characteristics and properties. That Creator is your Indweller (Kshetrajna), who knows His Field (Kshethra). Hold on to Him and live your lives; you will not slip. Build your activities on that basis, your career will not cave in. You will develop courage and faith in yourself and in your destiny.

8.06.2013

Even in selecting a Guru, use your discrimination. Not all clouds are rain bearing. A true Guru will be able to attract His seekers from afar, merely by His personality. He need not be talked about in glowing terms. His presence will be felt and aspirants will rush towards Him like bees towards a lotus in full bloom. Take up the path of spiritual practice, very enthusiastically. Half-hearted halting steps will not yield fruit. It is like cleaning a slushy area by slowly moving a stream of water. If the currents in the stream flow slowly, the slush cannot be cleared. The stream of water must flow full and fast, driving everything before it, so that the slush is cleared completely.

9.06.2013

To know the Indweller (Kshetrajna) you have to acquire the Supreme Knowledge (Jnana). This transcends every other kind of knowledge which is related to the physical and the phenomenal. No one can understand the Divine Self (Atma) through worldly knowledge. You need a diamond to cut a diamond. To understand the Divine Soul (Atma), you have to acquire Knowledge of the Spirit (Atmajnana). All the knowledge gathered by the analysis of physical objects or through the senses is only a form of ignorance. It has three

elements: What is known, what is to be known and who is the knower. These three are aspects of the mind. Only that is Jnana which is known when the mind is eliminated. Atma and Jnana are one, though called by different names. True Awareness is Jnana.

10.06.2013

All of you are already spiritual aspirants (Sadhakas) or bound to be one soon! It is said, Moksha lies in the sukshma - Liberation can be achieved by subtle means. Few important steps for you: Treat others in the same way, you would like them to treat you. Never brood over the past; when grief overpowers you, do not recollect similar incidents from your past to add to your grief. Recollect, rather, incidents when you were happy! Draw consolation and strength from them. Raise yourself above the surging waters of sorrow. Women are called 'weak' because they yield to anger and sorrow much more easily than men; so I would ask them to take extra pains to overcome these two. Namasmarana (chanting the Lord's name) is the best antidote for this and if you take it up, the Lord will come to your rescue and instill the faith that everything is God's Will and teach that you have no right to exult or despair.

11.06.2013

All investigations associated with the mind are delusions of various sorts. They are subjective. All that people do - seeing, hearing, experiencing and doing, are all mental delusions caused by association with the body. The mind cannot keep still even for a moment, without thinking about something or the other. Hence the mind is dependent on the body. All that the mind experiences, relates to the world that is made of the five elements. The mind sees the world through the eyes,

in the Divine (Purushotthama). And the path is through the Knowledge begotten by action and love for God.

20.06.2013

Medicine is useless for the dead as well as the sturdy. Those endowed with devotion are already marching on their path. There is no use in speaking to those who have no devotion in them; it is a sheer waste of time. There are many, who are conscious of the Higher Power and are feebly desirous of contacting it, but are wavering and unsteady. They are either ignorant of the path and its benefits or are afraid of the consequences – my message is for such half-apathetic devotees. First learn the art of living in the midst of all kinds of people, so you neither grieve nor make others grieve. Make the best use of the opportunities you are gifted with to acquire wisdom, and derive and spread joy. Learn from the saints, the eternal wisdom and profit from it. Then, spread noble thoughts and good impulses and grow spiritually.

21.06.2013

All the five senses subserve the same Purusha. It is one family, under one Master. The senses need not necessarily be inimical; they can be trained to cooperate in the sadhana. Why? Even intellect can become an enemy, if it promotes conceit and competitive exhibitionism. The easiest way to illumine your inner consciousness and your behaviour, is to light the lamp of the Name of the Lord on your tongue. Take the Lord's Name; His light will drive out darkness from both inside and outside. Keep the lamp shining, bright and clear, for ever. You will soon reach remarkable heights and enjoy happiness, the like of which you cannot get by sticking to the senses.

of the body, the senses, the mind and the intellect. They have to be set on the right course and not allowed to go astray. All troubles arise because the senses take to wrong paths.

18.06.2013

The mood and behaviour of people in cinema halls, marriage halls, exhibitions or while watching a game is very different from that of a spiritual gathering! The mood during entertainment is very different as the crowd there are moved by totally different impulses. However, in a gathering devoted to the needs of the spirit, what is expected is calm, reverential and eager attention, and also prayerful silence. Silence is most needed in all spiritual gatherings where deeper spiritual disciplines are discussed. Only the eye and the ear need function, the tongue has no business to wag. Everyone then will be able to receive completely, the gift of love and grace. Learn to make the best of life, this chance offered to you to sublimate your instincts, impulses and impressions on the mind from past deeds (vasanas) and rise higher and higher in the moral and spiritual plane.

19.06.2013

The purusha (man) is 'he who lives in the pura,' that is the physical body. He who lives in the Universe, which is His body is Purushotthama, the Supreme. A tiny ant creeping over the foot is cognised by your consciousness; that is because, a purusha has consciousness filling the entire body. The Purushotthama too has consciousness filling and activating His entire body, which is the Universe; and hence He is omniscient. The soul is the vyasthi (individual), the samashti (all of Creation) is God. The best reward for the individual (Purusha) is to merge

hears through the ears. The mind has no form of its own; it is Maya (delusion). It is desire. It is Nature. It is ignorance (Avidya). Delusion is its very nature. It is extremely difficult to understand the pure and immutable Divine Soul (Atma) through an instrument subject to delusions.

12.06.2013

When you go to a doctor, you must take the medicine that he prescribes and follow his advice and instructions. There is no use blaming him if you default. How can the doctor cure you if you do not take medicines or follow the diet restrictions and regulate your intake according to his advice? Similarly, follow My advice and then watch the result. Also remember, it is a sign of foolishness to brood over mishaps and mistakes once committed, and punish oneself by refusing to take food and so on. What good is it to ill-treat the body to correct the mind? Even as you deal with your own faults strictly, you should pardon that of others. Do not misunderstand their motives and scandalise them; perhaps their motives might be as noble as yours or their action might be due to ignorance, rather than wickedness or mischief.

13.06.2013

When the senses are brought under control by the mind, the mind itself ceases to function; it disappears as it were. Then man experiences a profound silence. That stillness resulting from the absence of the mind is true Knowledge (Jnana). This knowledge cannot be acquired by intellectual ability or mental agility, nor by following an example. It is sui generis. Consider the ashes which cover a burning charcoal or the moss which covers a sheet of water. The ashes have come from the charcoal. The moss has originated from the water. The cataract that

dims the vision of the eye, wherefrom has it come? From the eye itself! When the screen that blinds the vision is removed, the true Self will be seen in its real form. Atma Jnana is not obtainable through books, preceptors or even Paramatma (the Supreme Self). You are yourself the Paramatma, the Jnana, the Atma.

14.06.2013

The holy culture of this ancient land has been spoilt by just one impurity; intolerance of another's success, prosperity or progress. If you cannot help another, at least avoid doing harm or causing pain. That itself is a great service. What right have you to find fault with or to talk evil of another? When you say that nothing can ever happen on earth without His Will, why get annoyed or angry? Your duty is to cleanse yourself and engage in your own inner purification. That endeavor will bring you the cooperation of all good men and you will find strength and joy welling up within you.

15.06.2013

You may wonder, 'How is it that the Atma is present in all?' When you meditate in solitude on this question, a permanent, unchanging sound arises from the mind. All objects manifest the power of the atom. Every object is composed of atoms. It is the nature of atoms to combine and to separate. But in all human beings there is one unchanging and indivisible divine entity, the Inner Voice. The body undergoes change from infancy to old age, but the Inner Voice remains unchanged. People experience three different states of consciousness in the waking, dreaming and deep sleep states. But the Inner Voice has no change in the gross or subtle states of the body. What is that Voice? It is the divine Inner Voice issuing from the Atma-

thathwa (Atma Principle). It is continually declaring: 'I, I, I..' - 'Aham, Aham, Aham'. This is the Truth that is subtler and more fundamental than the atom.

16.06.2013

It is believed that every man has a free will. This is a mistake. It is also believed that it is through the individual's ideas and efforts that many things are accomplished. This is based on misconceptions regarding man's doership and egoism. Strength derived from the Divine alone is true strength. All else is weakness. To realise the Atma, physical prowess is of no avail. It is only by developing the sense of spiritual oneness, that the Atmic Consciousness can be realised. Today the world is plunged in chaos and conflict because this feeling of oneness has been lost. Man engages himself in strenuous efforts to achieve worldly comforts. But he does not make even a minute fraction of such efforts to meditate on God. How much greater happiness would he enjoy if he were to devote even a few moments to thoughts of God!

17.06.2013

All knowledge and experiences are associated with the mind externally. They do not go beyond the mind. The aspirant who seeks to experience the Atma will not be able to have it by performing worldly actions. The Atma is all-pervading. The Cosmos is permeated by the Chaitanya (Atmic Consciousness). When there is a pot with water, we can directly see the sun's reflection. Absence of a pot does not mean that there is no sun or reflection of the sun. Irrespective of whether there is a body or not, whether there is a mind or not, the Atma is present. There is no need for a body or mind to experience the Divine. Until this is properly understood, good care has to be taken